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EDITED BY  
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
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REV. G. W. BRUSH, ASSOCIATE EDITORS.

**SUBJECT MATTER:**—Theology; Ecclesiastical History; Church Polity; The Bible Cause; Missions; Sunday Schools; Church Finance; Ministerial Duties; Domestic Economy; Religious Training and Obligation; Education, both Male and Female; Notices of Schools, Periodicals, and Books; General Literature and Intelligence.

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## SERMON VI.

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### RELIGIOUS EXCITEMENT.

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*A Sermon delivered before the Memphis Annual Conference, at the commencement of its Session in Trenton, Ten., Nov. 13th, 1850, and published by request of Conference.*

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BY REV. M.-J. BLACKWELL.

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“And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.”—Acts, ii., 12-13.

The text brings to view the feelings and language of the multitude, in reference to the disciples of our Lord on the day of Pentecost. Two classes of persons are represented as giving utterance to their sentiments on that occasion. The first class are “*amazed*” at the scenes and circumstances which they witnessed. They appear to have formed no hasty conclusions, but were “*in doubt*,” wishing probably for further developments before they could venture to decide whether the scenes they witnessed were the effects of religion, or fanaticism,—the work of God, or the device of the devil. The second class give no such indications of prudence and discretion, but at once went to mocking. They had probably passed through the graduating process mentioned by David in the 1st Psalm:—from walking in the counsel of the ungodly, and standing in the way of sinners, they had found a seat among the scornful, and were now “wiser than seven men that could



render a reason." The singular scenes exhibited on the day of pentecost presented no difficulty at all to *their* minds; *they* could solve the mystery with the utmost ease—"These men are full of new wine:" in the popular phrase of the day, "They are drunk, the whole of them."

How uniform are the great outlines of human nature in this sin-afflicted world! After eighteen centuries have passed away, we find the same two classes of persons in existence, and the same difference of opinion respecting the true character of the various mental emotions and their corresponding outward manifestations, as witnessed during religious excitement. To reason with those who are ready to mock and to sneer, and *who know all about these things*, would be time lost; but to those who are in doubt, and ready to ask, "What meaneth this?" we may offer some reflections not altogether unworthy their serious attention.

But, first, let us make every candid confession which truth and justice may demand in reference to those improprieties and excesses into which human nature is liable to run. In the great diversity of character, mental and moral, existing in human society, it would be a wonder in deed, if man did not indulge in some extravagancies in times of great religious excitement. Many persons, of amiable dispositions and sound hearts, are imperfect in judgment, and, where a number of such persons are thrown together in religious revivals, it is to be expected that some things would occur which a well balanced mind might condemn and wish could be otherwise; but even in these cases, since the difficulty springs from the defects of human nature, and not from criminal intention, it were well for those who would promote the cause of God to reflect seriously if they had not better bear with these improprieties than to strike a sweeping blow at all religious excitement, and thereby so break down the great springs of action in the human mind, as to check the work of God and fall back upon a cold and heartless formality. Still, we should labor to remedy these defects as far as we can. I am far from thinking that there is any impropriety in singing lively spiritual songs during a revival;

they are perfectly proper. The lively and the solemn should be so blended as to suit the different states and dispositions of the mourners present ; and yet it must be admitted that we do sing some songs which are very objectionable—songs which have neither good sense nor religion in them. Again, in some of our spiritual songs, which, on the whole are very good, we find here and there an objectionable feature : for instance, a stanza in one of our religious songs closes with the following words : “ With angels my kindred, and Jesus my dear.” Now where is the man of sound judgment who can hear the expression, “ *Jesus my dear*,” without deep regret ? However proper such endearing familiarity may be in social intercourse, it becomes highly improper when applied to that adorable Saviour who is “ over all, God blessed forever.” Far more appropriate would it be for the holiest and the best of us to fall at his feet and cry “ God be merciful to me a sinner.” When the mind is elated with joy, it is no hard task to slide imperceptibly out of this state into one of levity and irreverence, and hence this point should be carefully guarded during religious excitement ; so that while weak human nature is privileged to rejoice, it should “ rejoice with trembling.” Again : we sometimes indulge in singing two or more songs at the same time, or, perhaps two or more persons may be leading in public prayer at the same time. Do not understand me, however, as intimating that this is the way our *preachers* conduct revival meetings ; I am rather noticing things which sometimes occur contrary to their wishes ; and which we are called upon prudently to suppress. When two or more persons are leading in prayer at the same time, it not only prevents a proper spirit of prayer from pervading the whole assembly, but it confuses the minds of many mourners who are earnestly seeking religion. All minds are not constituted alike ; some persons can pray undisturbed if a dozen are praying at the same time ; others cannot ; their minds become so confused, that they are discouraged, and cease to go forward for the prayers of the church. Again : sometimes when one person is called upon to lead in prayer, others will be talking to the mourners at the same

time, and thus they not only neglect to pray themselves, but prevent the mourners from joining in the prayers which are offered up. This is rather a common practice, and to show its impropriety I need only suppose a case: If it be proper for one person to treat public prayer with such disrespect, it is certainly proper for all; and what would be the state of things if all who are laboring with mourners should be engaged in talking to them during public prayer? Where would be the use of audible prayer at all? Mourners need instruction to be sure; but this is not all they need: after having received instruction and encouragement from their brethren, they ought to have some opportunities for ardent wrestling prayer; and what better time than when some brother whose heart is deeply imbued with the spirit of grace and supplication, is offering up his desires to God? The mourners should hear every word that he says, that they may join in the petitions,—that they may catch the same spirit which moves upon the great deep of his heart—that they may wrestle as he wrestles, and plead as he pleads. In such instances how often have you seen, either during the prayer, or soon after it, first one, and then another, rising and praising God. Another scene you have doubtless witnessed: after we have ceased talking to the mourners, some brethren and sisters have collected around one, and without saying one word, will unite in singing; the mourner catches the spirit of the singers, and of the sentiments sung, and an ardent struggle commences which the very angels of heaven look down upon with intense interest, until the shouts of the new-born soul attest that it has passed from death unto life. Let the mourners therefore hear prayer, as well as instruction.

But while we admit, and regret, that occasional irregularities do occur in revivals of religion, it is believed that those most experienced in carrying on the good work of God successfully, will agree that the greatest difficulty is not to be found in the excess of excitement, but in the lack of it. And shall we for fear of having a little noise and shouting, or, what some would call confusion—shall we sing nothing but dull and spiritless hymns and psalms in a lifeless manner? Shall we

make long prayers, praying all over the face of the earth, and for almost any and every thing, except a present blessing upon our present labors? Shall we preach long sermons of an hour and a half, upon some abstruse subject, and then put up some one to exhort as long as the minister ought to have preached? Why this is intolerable during a revival. We want spirited spiritual songs and hymns, and the more of them selected from our own hymn book the better;—we want short, spiritual, spirited prayers,—we want short, spiritual, spirited sermons and exhortations,—we want arrows of truth winged with fire, to fly in every direction and quiver in the hearts of sinners. During a revival, every thing should move promptly to the time, and with life, spirit, power. See that preacher who has bedewed his circuit with tears and consecrated it with prayers; he has appointed a two days' meeting with the hope of protracting it; on the sabbath some one, two, or more penitents present themselves at the altar for prayer, and now his very soul leaps within him for joy at the prospect of a revival; he appoints prayer meeting at nine o'clock on Monday morning, never dreaming but that the hearts of the membership are all on fire to see the work of the Lord move gloriously onward,—never dreaming but that they will be there at the hour appointed, ready to shed a tear, and to offer a prayer in behalf of those who are seeking redemption in Christ. Nine o'clock comes, and the preacher is there, and perhaps the good brother and sister with whom he passed the preceding night. Quarter past nine,—no one else is to be seen! Half past nine,—he discovers the class leader, and one or two others moping up towards the place appointed for worship! Ten o'clock finds him with ten or a dozen souls! Perhaps he may have better luck at "candle-lighting," so far at least as numbers are concerned; and now, "cast down but not destroyed," he must go to work, and preach, and pray, and exhort for days and nights, before he can get the members sufficiently excited and interested to buckle on the armor and go to work in real good earnest. There sit some of the sisters, and over there some of the brethren, dispersed about among the unconverted:



they "*can't sing*," they "*can't pray*,"—cannot even take a seat hard by the mourners, so as to show that they feel some interest in their spiritual welfare! Their hearts are so cold and indifferent, that if we are to judge by their actions, we might conclude that they cared not three straws whether sinners went to hell or heaven. Give me the excitement, brethren—a little too much of it, rather than this state of things.

Another point we would notice here. While we hope ever to contend for deep and thorough repentance, deep and thorough conversion, deep and thorough religious feeling; yet we would guard christians against the idea that genuine religious *feeling* is to be received as the measure or criterion of our religion. Let it be remembered that here, as in all other religious truths, the path of truth and safety lies betwixt two dangerous extremes. The christian who makes his feelings the measure of his religion, is occupying dangerous ground; for, when from temptation or affliction he has no feeling of religious enjoyment, he will not only be disposed to neglect his religious duties, but the natural conclusion would be that he has no religion, and thus he stands exposed to the fiery darts of the devil. The Bible does not tell us to walk by feeling, but by faith. But on the other hand, the man who disregards and contemns all religious feeling, is occupying ground still more dangerous; because he is liable to rely upon a religious sentimentalism instead of religion itself,—a form, without the power of godliness.

That degree of religious excitement, however, which produces noise and shouting, is especially deprecated by many in the christian church, whose piety and correct deportment entitle them to the respect and esteem of all those who are walking in the faith of the gospel. They appear to prefer the use of such means and measures as they suppose will carry on the work of God without any outbreaks of feeling, and are especially careful to guard us against the indulgence of "*animal feeling*." I am not very certain that I clearly understand what some writers and speakers mean by the term *animal feeling*; nor is it very clear that they are always well advised of its



meaning themselves. If it be intended to convey the idea of those feelings which appertain, in a strict sense, to the animal part of man, then I must confess my utter ignorance of any possible means by which the animal feelings could be excited by any religious exercises whatever. I am driven then to the necessity of supposing, that by the term "animal feeling" is meant the mental Sensibilities, or that part of them which mental philosophers call the Affections of the heart: if so, then the term *natural feeling* would place before us the true point at issue on this general subject; and, in this view, it will be spoken of at present.

Our most approved standards on mental philosophy give us three general divisions of the human mind,—Intellect, Sensibilities, and Will. The Intellect lies, as it were, at the surface; the Sensibilities, or Affections lie back of the Intellect; and the Will lies back of the sensibilities. Thus we have a triplicate of the mental powers, the Will being entrenched behind the sensibilities and intellect, as its outposts, and holding the controlling power, so far as choosing and refusing, are concerned. Now, in winning man back to obedience, God evidently designs that the truth should operate upon him through the natural constitution which He has given him. First, the intellect or understanding must be addressed and enlightened with religious truth; and then through the intellect the sensibilities are to be reached and roused to action; and then through the sensibilities the will is to be reached and influenced to volition: and as the will is free, and upon its action, or decision, under God, depends our salvation, it becomes a question of deepest interest to ascertain whether or not it can be reached otherwise than through the sensibilities. And to settle this question without a long argument, let us suppose that the sensibilities, lying as they do, betwixt the intellect and the will, were destroyed: how then would you reach the will through the power of truth, operating on the intellect only? Take away the sensibilities, or affections of the heart, and man would possess only a cold and unimpassioned power of perception. He would analyze, compare, combine, and reason, with-

out a solitary emotion of fear or love, of joy or sorrow, of sympathy or suffering, of hope or desire: and if he could neither hope nor desire any thing, love nor abhor any thing, how could you rouse the will to choose or refuse any thing? How could you influence it to any action at all? It is clear then, that this great self-controlling, self-determining power in man must be reached through the sensibilities, or it is not reached at all. For instance, and to make this still plainer, were the intellectual powers entirely dormant, in vain might we attempt to excite the affections; for, if the emotion of fear, or desire, or love, be excited in the mind, it must be because the intellect perceives or contemplates an object which is fearful, or desirable, or lovely. Again: if the affections were paralyzed, the will could not act; because, as has been already shown, there must be some interest excited in the mind,—some emotion of desire, or aversion, before the will can be influenced to choose or refuse. The truth is, the great springs of action all lie back of the intellect, and he that would rouse man to action, must go through the intellectual avenue into the heart and stir up the affections there. The distinguished Cecil says, he had often observed that a warm blundering man does more for the world than a frigid wise man; and God himself who made man, and who, of course, knows what he needs, addresses his fears, his hopes, and his desires. Why then should christians be prejudiced against excitement? it is the very thing man needs and must have in order to start him out in any praiseworthy enterprise. True, we would not have him excited by falsehood,—we would not have him excited by fictions of the imagination; but, if you can get into his heart with the unmixed truths of God's holy word, it matters not if you could stir a tempest there which would cause him to tremble and fall down like the Phillippian jailer, and cry from his inmost soul, "Sirs, what must I do to be saved?"

Another important law of the mind may claim some attention here. It is this: The intellect acts independently of the affections and will. For instance: if truth be presented to the intellect, I have not first to ask the affections and will wheth-

er I may or may not believe it. I am compelled to believe it. If sufficient evidence present itself to my understanding that George Washington was President of the United States, the will has no power to resist that truth. If sufficient evidence present itself to my mind that Napoleon Bonaparte lost the battle of Waterloo, it compels my assent. If sufficient evidence present itself to my mind that Jesus Christ the Son of God came into the world as man's Deliverer, I *must* believe it. Thus in respect to truth, God leaves man without excuse, so that if he is finally lost, it is by his own fault. He has so constituted the human mind that it cannot resist the truth; so far as the assent of the understanding to truth is concerned. And here we have a strong proof, that the mere assent of the understanding to truth, is not, and cannot be, the saving faith of the gospel; for, if it were, then under some circumstances men would be compelled to be religious against their will. We should only have to present the truth in such a way as to gain the intellectual assent, and we should have men converted—if the term be not a misnomer in this connection—without the trouble of repentance, without the agency of the Holy Spirit, without the pains and struggles of the new birth. Truly, no excitement would be needed here. Settle the point that the mere intellectual assent to truth is the saving faith of the gospel, and we may safely pronounce all the excitement attendant upon religious revivals, and all our talk about a change of heart, and the knowledge of sins forgiven, mere wildfire, fanaticism, nonsense. It is no wonder that human nature catches with avidity at the idea of salvation by simply assenting to the truth and being baptized. Quite an easy religion this, and the only difficulty in it is, that it does not lead to heaven. But although the truth has thus the power to force the intellect, it has no power to proceed forcibly upon the province of the will so as to compel it into any given course of action. To illustrate: An object truly lovely may be presented to the intellect and be fully contemplated and understood by it, yet it has no power to compel the will to embrace it. The affections may be stirred up, desire may be excited, and may plead with



the will to consent to its gratification ; but the will has the power to say authoritatively and beyond appeal, "No, you shall not." And here is the pivot upon which man's responsibility turns. He has the power with the will and affections to embrace the truth after it has been assented to by the understanding : and this is the saving faith of the gospel. The understanding goes before as a pioneer and examines the ground, or subject presented, and then informs the affections and will whether it is, or is not worthy to be received ; and then comes the important question upon which salvation is suspended,— "Choose you this day!"—will you accept or will you reject ? And here is precisely the point where the great battle is fought which produces such an excitement in the mind of the penitent. The excitement commences after the understanding has assented to the truth and not before. The overwhelming truths of the gospel are carried through the intellect into the heart by the Holy Spirit and powerfully excite the sensibilities of our nature ; but the will securely entrenched behind the sensibilities and intellect, does battle with great fidelity and obstinacy in behalf of the carnal mind ; inasmuch, that strong cries and tears are often wrung from the anguished heart, until the will strikes its colors at the foot of the Cross, and triumphant shouts attest the victory won.

But let us now turn from the examination of the mind and look for a few moments to other truths intimately connected with our subject. Are there not thousands upon thousands among us, whose judgment and understanding are sufficiently enlightened with religious truth, who yet remain irreligious ? The understanding assents to the truth and even the necessity of religion, and yet they make no pretensions to it. Now in preaching the Gospel, what is wanting here ? Is it not plain that the sensibilities need to be touched and excited to action ? "Knowing the terrors of the Lord we *persuade* men," says a master workman. Much as men may be prejudiced against excited feeling, feeling is precisely the boundary betwixt theoretical and experimental religion. Rest assured there is an important difference betwixt assenting to the truth that we

are sinners, and *feeling* that we are such. There is a great difference betwixt assenting to the claims which Jehovah holds upon the affections and will, and *feeling* in our inmost souls that these are all thrown into the offerings of the Lord, and are moving in blessed harmony with the divine requirements. There are thousands among us who are excellent theoretical christians; you could hardly teach them any doctrine they do not already know, and yet they are fatally defective in the experimental and practical parts of religion. Religious practice, is that which constitutes the great scriptural test of our religion; but at the same time it is equally true that the outward action must spring from a corresponding inward principle as its root. And what are the inward principles which produce correct moral actions? On examination they will be found to connect themselves inseparably with the sensibilities of our nature. Without noticing others, take the fear, or the love of God as an illustration—can you be influenced by either of these without excitement—without feeling? And even if you could, correct outward actions, without such inward feelings as their root or cause, would be no more acceptable to God than the involuntary actions of an automaton.

If, therefore, we would meet the manifest wants of human nature, is it not the preacher's duty to heed the old puritan adage,—“Aim at the fifth button”—the heart? And should not his earnestness bear some proportion to the immense truths and interests involved? I would by no means advocate an affected earnestness,—a factitious eloquence. Alas! there is too much of this already, and it does no good. The foundation of ministerial usefulness lies in the preacher's own heart. He must be a converted man, and his own heart must be deeply imbued with the Holy Spirit. His own affections must be deeply stirred by the great truths he is proclaiming to others; and then let his voice and manner of delivery fall somewhat below the feelings which prompt him, and the effort will tell more or less upon the hearts of those who hear him. The man of affected earnestness, whose voice and gestures rise above his feelings, is like a stream which rises above its fountain and

drowns it. Under such circumstances a preacher may elevate his voice to vociferation and split his lungs, and yet he will only harden his own heart and the hearts of those that hear him. He is hammering the affections betwixt the cold truths delivered and the cold will which lies under the affections, as the blacksmith hammers the iron betwixt the cold hammer and anvil. But let his own heart be deeply stirred by the sacred and precious truths he is delivering to others—let his own affections be melted by the intense fire of love within, and then let his manner of delivery be unaffected—true to the feelings which prompt him, and whether he speak high or low, fast or slow, he will pour forth a stream of burning truths which will warm if they do not melt the hearts of those who hear him. There is philosophy in religion, although there is no religion in philosophy; and the philosophy of religion is the philosophy of truth. Let it not be supposed, however, that I intend to intimate that the power of religious truth consists in its philosophy. Far from it. This is one of *the* great errors of the present age. The great motive power of christianity is the influence of the Holy Ghost; but the Holy Spirit applies religious truth in strict harmony with the established laws of the human mind. God gave man his natural constitution and He operates upon him through that constitution. Now the man who affects more earnestness than he really feels, is acting contrary to truth, and therefore contrary to the order of God. I will not say that he is cutting himself off from heaven; but he is certainly impairing his usefulness as a minister of the gospel, and curtailing his reward in heaven. But it may be asked here, What is the preacher to do, when from temptation or any other cause, his own feelings are cold and dormant and he cannot rouse them? I answer, If the heart be cold then let us talk coldly and pray to God to warm us up; there is no use in trying to go before the influence of the good Spirit; when we go before the Lord we leave our usefulness behind. Pride may sometimes incite us to make a splendid effort, when the good Lord sees that we would better make a failure; besides, it is possible that the preacher's mouth may be shut,



when the fault is not in himself. Upon a certain occasion even our blessed Lord could not do many mighty works because of the unbelief of the people. There is, however, always a blessing in preaching the gospel faithfully. If the preacher have great liberty and power, the blessing belongs to the congregation, and he may look out for temptation to pride and self-importance; the devil will be after him; and it will be well if some of his brethren do not help the devil in this cruel work; but if the preacher's mouth be shut, the blessing belongs to him—he will be humbled. But to be purposely and intentionally cold and formal in our manner of preaching, and to address the judgment and understanding only, is inconsistent with the immense interests involved, and with the condition and wants of the gospel-enlightened communities. Far better subject ourselves to the imputation of mockers and scoffers—"These men are full of new wine."

We live in an exciting age it is true, but the excitement is not on the subject of religion. On the subject of politics, arts, and the sciences, the vast sea of humanity is in commotion, and the world's political and social frame-work appears to be about assuming a new form; there must, therefore, be a peculiar energy and power thrown into the preached gospel in order to be heard amidst the din and tumult of the rushing world. God must be in the word preached! Nothing less than the voice of God can arrest the excited multitudes who are rushing on to destruction. Ours, associate brethren, is no ordinary task, no ordinary responsibility. It is not enough that we deny ourselves the endearments of home, and of the family circle. It is not enough that we itinerate amongst the hills and vales in search of the Lord's poor. We may do all these praise-worthy deeds and yet fall short of effecting *all* that the Great Head of the church designs us to do. Let us see to it that our own personal piety be such that God can speak through us to the people as He desires to speak. The influence of the Holy Ghost operating ordinarily, but not exclusively through a *holy* ministry, is the true secret of the success and prosperity of the church. And it will be found true as a

general rule, that in proportion as vital godliness declines in the ministry, and the unction of the Holy Ghost is lost, they will be tempted to substitute a factitious eloquence and a play upon the imagination, in order to produce that effect, which ought to have been produced by pure gospel truth; worldly policy will be substituted for the influence of the Holy Spirit; revivals of religion—if revivals occur—will be superficial; and of those who witness them it can no longer be said, “They were all amazed and were in doubt, saying, what meaneth this?” They will be so perfectly understood that the preachers can profess religion for the mourners. In reading the biographies of our early Methodist preachers, if there is any one trait of character which stands more prominently forth than all the rest, it is their deep personal piety—their holiness in heart and life. They were eminently burning and shining lights. The first will be admitted by all, the last may be questioned by some; but I shall insist upon it, that they were not only burning but *shining* lights. True, many of them did not shine in the departments of polite literature; their public ministrations may not have glittered with the splendor of scientific lore; but be it remembered that the light of science, is not the *true light* of the world. Christianity is neither the offspring nor the menial of science. Christianity was not sent on its mission of mercy to follow in the train of some other purer and more effective truth which precedes it. No, brethren. In bearing the gospel standard through the world Pagan, Mahomedan, or Christian, let the Cross of Christ go in front of all, and let all other truths, and systems of truth, follow in the train. “And just in proportion as a nation has faithful ministers, and holy people, and devoted christians, and increasing numbers of them, in the same proportion will that nation be peaceful, and prosperous, and happy. We have much evidence of this fact: it is where christianity has had the greatest influence that the people have risen to the highest pitch in all that elevates, ennobles, and adorns a nation. And it will be found, that where christianity has perished, there literature and poetry, and arts, and legislation, have

perished too. Science in the hands of Infidelity becomes mere materialism; poetry in the hands of Infidelity degenerates into sensualism; and nations without christianity, become poor, and miserable, and blind, and wretched indeed."\* In more than one sense may it be truly said, "Seek first—seek *first* the kingdom of God and his righteousness," and other lights, and other blessings will be sure to follow in the train, for God hath promised it. The light of science is important—very important in its place. I would not depreciate it. But the true light of the world is the light which proceeds from the Sun of Righteousness. It is the light of pure religious truth. It is the reflected light of the glittering stars in the right hand of Him who walketh amidst the seven golden candlesticks. I repeat it, therefore, our fathers were burning and shining lights in the true sense of those terms: hence their public ministrations were attended with an unction and power which shook and astonished the world; and if they were not subjected to the imputation of being drunk with new wine, yet those who were unprepared to appreciate the divine influence which accompanied their ministrations, often affirmed that they were deranged, while, like St. Paul, they were going about turning the world up side down.

But we hear it hinted now, nay, much more than hinted in certain quarters, that "protracted meetings" are of doubtful utility; we ought to carry on the work of God as did our fathers—by our regular every-day appointments. Very well! If we can carry on the work of God in this way, then let us do it. No Methodist preacher, we suppose, will object to carrying on the work with the least possible sacrifice of his regular appointments. If we can cut down our congregations by the power of the Holy Ghost—if we can have scores of sinners crying for mercy, and from five to five and twenty converted in a single day, as did our fathers; then let us press the work to its glorious issues in this way. But what if experience—should teach us that we cannot do this? It will be unnecessary

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\* Dr. Cumming.



ry now to enquire into the *whys* and *wherefores*; these might afford ample ground for another entire sermon, and after the supposed reasons were given, you might dissent from them. It is enough now that the present argument be built on matters of fact; and if you doubt the facts, go and test them by a trial of twelve months or more, and see if you have revivals in this way. And let it be remembered, that from the day God thrust out Mr. Wesley to raise up a holy people, to the present hour, Methodism has been an almost continuous scene of religious excitement and revival influence; and these must be continued. When revivals die out of the church, religion will die too, and we shall have a set-off formal, Laodicean professors, having a name to live while they are dead; among whom, if a happy christian should open his mouth and shout a little, it would be a sin against propriety not easily pardoned. Human nature is fond of a religion which will save it from the burning tears of penitential grief. Human nature is fond of a religion which can modestly dispense with nature's death-throes, and the struggles of the new birth—which can hold on to the useful “right hand,” and refuse to pluck out the beloved “right eye;” and this is the kind of religion we shall have when revivals cease in the church. Let us preach and pray therefore for pentecostal seasons of refreshing from the presence of the Lord, and if we cannot beat the devil in one day, fight him a week! and if we cannot beat him in one week, fight him two weeks!

But while we are preaching so as to rouse and excite the masses, some will accuse us of kindling enthusiasm. And pray what is enthusiasm? If you will allow a short definition, it is an excited and extravagant *pietism* which has its foundation in that degree of *imagination* and *fiction* which lie beyond the boundaries of truth. Imagination affords no basis for faith to rest upon; on the contrary, it would reduce faith to mere fancy—an ignis fatuus instead of a living operative principle. Faith rests upon *truth*, not fiction. Faith rests upon the word and promises of God as its firm and immovable basis, and without the word of God, faith can have no warrant and therefore can-

not exist. The man, therefore, who runs beyond the word of God into the dark and uncertain regions of conjecture, or who is engaged in painting ideal and fanciful rainbows is laying a foundation in the wildest enthusiasm; and those who build upon this foundation, will find that in the day of floods and storms that house will fall, and great will be the fall of it. By the way, the "Book" does not represent the ministers of the Lord Jesus as painters, but *Workmen*. But where faith rests upon the great truths of Revelation—truths which involve interests high as heaven, deep as hell, immense as the sweep of eternity—and where those truths have laid fast hold of the heart and brought it down into the dust of deep penitence; and where the Holy Spirit breaks its fetters and seals that soul an heir of glory,—tell me not that there is enthusiasm there. The *faith* of that soul is "The faith of the operation of God." The *peace* of that soul is "The peace of God which passeth understanding." The *joy* of that soul is "Joy in the Holy Ghost—joy unspeakable and full of glory." When the penitent sinner's eyes are opened to see, not a fiction of the imagination, but the solemn truth of his lost and helpless condition,—when like David, the pains of hell get hold of him, and he sees an eternity of wretchedness before him—when he feels as no tongue can tell, the burden of guilt which oppresses, crushes, and almost takes his life, and when in this distressed condition he turns an humble, supplicating, imploring look to the Cross of Christ, and suddenly feels his burden gone, his feet taken from the mire and clay, and placed upon the "Rock;" and when he sees that the mighty foundation on which he now stands is broad enough to contain a world, and strong enough to sustain a universe;—is it any wonder that he gives vent to emotions too big for utterance and shouts "Glory to God in the highest?" And is there any impropriety in this? No: let him praise God for HE is worthy of praise. "Master, rebuke thy disciples!" No, indeed, No. "If these should hold their peace, the stones would immediately cry out."

## H Y M N.

BY JAMES MONTGOMERY.

O Spirit, of the living God!

In all the fulness of thy grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Give tongues of fire and hearts of love  
To preach the reconciling word:  
Give power and unction from above.  
Whene'er the joyful sound is heard.

Be darkness, at thy coming, light:  
Confusion, order, in thy path:  
Souls without strength, inspire with might;  
Bid mercy triumph over wrath!

Baptize the nations! far and nigh  
The triumphs of the cross record;  
The name of Jesus glorify,  
Till every kindred call him Lord.

God from eternity hath will'd  
All flesh shall his salvation see:  
So be the Father's love fulfill'd,  
The Saviour's suff'rings crown'd through thee!



## EDITORIAL MISCELLANY.

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“THE PREACHERS—WHERE ARE THEY?” This is the caption of an interesting article in the N. O. Christian Advocate of May 3, from the pen of the Editor. It is the only one of the class of articles to which it belongs, so far as we have noticed, which would suit us as a text from which to deliver our views upon the subject discussed. The others have exhibited, as we thought, so much ecclesiastical demagogism that we forbore to comment upon them, lest we might be betrayed into expressions calculated to wound the authors, for whom as christian men we entertain high respect, but whose opinions have been expressed in a manner very offensive to good taste. We perceive nothing of this in Bro. McTyre’s article. We may doubt the benefit likely to arise from the publication of such articles, but we have not noticed a word to which we can object.

The Editor thinks that the deficiency of Methodist ministers is more apparent than real. To show this he presents an array of the names of those brethren in the several Conferences who have appointments but are not in charge of Districts, Circuits, or Stations. “This *retired list*,” as he calls it, shows 79 ministers who are Presidents or Professors in Colleges, or teachers of Seminaries of Learning, or Editors of official papers, or agents for benevolent Institutions. It is right to say that he specially guards this expression against misconstruction as he does not mean to intimate that these brethren are not as laboriously engaged as those who are in what is called the regular work of the itineracy. Bro. M. is too intelligent and too just a man to make any intimation of this kind. He knows that so far as real *hard work* is concerned there is no circuit preacher in any Conference that has the toil of a faith-

ful agent for a college or for the American Bible Society or for Sunday Schools. These men have to drill the granite of selfishness and blow up the rocky roof of Mammon that the Lord's treasure may be sent on its mission of usefulness in extending the glad tidings of redemption. The circuit-preacher takes the general vineyard, the agent for a benevolent Institution is deployed to work the hardest of the soil. So in point of work, if he be faithful, the agent has the more difficult task. We have never known a conscientious brother to be engaged in this employment who did not welcome the day which sent him back to the circuit or station. If it be not considered egotistic we will state that since this day eleven years ago we have been circuit-rider, stationed preacher, agent for the American Bible Society, Professor in a State University, Professor in one denominational College and President of another, and we are prepared to state that we have found these posts increasingly laborious in the order in which we have named them. It is not, therefore, to avoid labor that any man in his senses would covet a place out of the itineracy. If other motives operate, if the minister finds his support more ample and more certain in an editorship, an agency, or a Professorship, then the fault is in the church. We have knowledge of the salaries of a large number of the officials named in the New Orleans list, and not one of them receives more than a respectable income. If the itineracy gives less, the church must answer for it.

We are willing to have this whole matter looked fairly in the face. It is time for the church to have her mind made up upon this subject, and if these places into which these 79 brethren have gone are posts which ought not to be occupied by ministers of talents and learning, if they be incompatible with a call to the ministry of the gospel of our Lord and Saviour, let it be so distinctly stated, and let these brethren go back to circuits, stations, and districts. But, if the church holds that to circulate the Scriptures, to cleanse and guard the fountains of literature, to educate the young men and young women of our flock, to grasp the lever of mind in this age and heave the world up towards the cross,—that these are employments con-

sistent with great powers and apostolic sanctity and ministerial responsibilities, is it fair, is it right that at any time, by any member of the church, it should be intimated that a distinction is to be drawn not favorable to the men upon whom the church has laid there burdens?

The brethren whose names appear in this list may be classified thus: 1. Editors, 2. Agents for the American Bible Society or Sunday Schools, 3. College Officers. Now, what is the great commission? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Are any of the offices above-mentioned incompatible with obedience to this injunction? Of only the first and third class may it not be said that they are personally stationary. But are they not all sending themselves into all the world in what is the best part of every man and every minister, *their moral and intellectual influence*, as surely as any itinerant in any of our Conferences? Take the case of our beloved brother whose article is before us. He was doing good as a pastor. He was felt in New Orleans. No doubt he preaches and labors there still; but did he *during* any two former years of his ministry send out his mind and his might to so many of his fellow creatures as he has since he ascended the editorial chair? Certainly not. No enlightened person, we presume, holds the opinion that every minister is bound to make a personal visit to all quarters of the globe, and preach the gospel in every tongue; but we all believe that every minister is bound to do all he can, to make every man he can reach as devoted a servant of Christ as possible. Are not some men, whose appearance and speech are contemptible, weighty in letters? Is not the press a mighty engine in this age? Did Luther, and Bunyan, and Doddridge, and Wesley, write books that live and fly and scatter seed and will continue to do good up to the first note of the last trumpet, and must a modern minister, who has a hand as well as a tongue, separate himself from the press and give over all this work to laymen however talented and however holy? And if it be not incompatible to write a book once a year, is it wrong to write a half



dozen columns every week? Is not a sanctified press essential in this age to the advancement of the Church? Is there not work to be done, work bearing with prodigious influence upon the cause of the Cross, work which *must* be done if all nations be "discipled," and which cannot be done without the press, and, is a minister stepping aside from his commission who essays to do this work? It may be a question *how many* of our men shall be set to this labor, but we think it strange that it should still be considered a question whether it be right to make a minister an Editor. We would not have all ministers Editors, because an Editorship is a post of vast usefulness, any sooner than we would have all men Bishops or Presiding Elders, because these are posts of vast usefulness. There are opposite extremes to be guarded against; and we protest against any intimation that our brethren who have been appointed Editors by the Church to take charge of our periodicals are not as precisely in the line of ministerial duty as any one of our Elders presiding over a district, and, if he be holy and faithful, does not as fully obey the command of the risen Lord, "Go into all the world and preach my gospel."

Then, there is the class of Agents for the American Bible Society and for Sunday Schools. Shall they be considered as having vacated the strict line of ministerial office? If so, then what living minister is in the right place? What, when some of these men are laboring to have the gospel translated and placed in the hand of every man, woman, and child, for whom Christ died, when more than any of us they are making themselves felt to the antipodes and from pole to pole, when some of them are striving, as much as in them is, to obey the first injunction of the risen Redeemer, "Feed my lambs;" and do all this while they are expounding God's Word from place to place perhaps through a whole State, shall *they* be considered as "*retired*" ministers, or even as having "*retired* from the direct and legitimate calling of *itinerant* preachers," while the brother who shuts himself up two years in a little station of 500 inhabitants is to be considered as being more apostolic?

What shall be said of Presidents and Professors in College and teachers in schools? They do not travel. They are stationary. If it be sinful to cease to itinerate, then they are doing wrong. But is it every minister's duty to itinerate? Our Church has never taught that doctrine, as it would sweep away the whole host of our Local Preachers, some of whom are doing tenfold more for Christ and for Methodism than many an itinerant. We think that some of the writers of newspaper articles have not been sufficiently guarded in their expressions on this subject. One would judge from them that the itineracy was of divine institution, and that to do good, in any way which precluded travelling about, was a dereliction from ministerial propriety. The only correct doctrine upon this subject we apprehend is that the itineracy is a human institution, like class meetings; that it is the best possible device for extending the gospel, especially through thinly settled countries; that as a church we have thriven under it, and are determined to continue it; but to act and speak as though it were a divine institution is doing a discourtesy to other churches, and we could scarcely decide which would be the more ridiculous, the Protestant Episcopal Church claims to an Apostolic Succession or the Methodist Episcopal Church claims to the divine origin of the Itineracy.

Now, then, the great question of education comes up. It is not the question whether ministers are to engage in teaching girls grammar and boys arithmetic, but the question, shall science and literature be informed with the spirit of the gospel, or shall religion and learning be divorced, and the former cease to have influence over the latter? It does not do to say that laymen can be found to take charge of all our seminaries of learning. In the first place we do not believe it. In the second place, if they could be found, they would not be expected nor feel bound to labor to bring religion forward prominently in the schools, as much as ministers. Then, again, the fact that the Church had decided that this is not a matter of sufficient importance to employ a minister of the gospel, would lower the whole tone of public opinion in the Church

on this subject. "Feed my lambs," said the Lord to an Apostle, after the resurrection. Who of our ministers is doing this more than holy, faithful teachers? All the other Churches in the land rely greatly for their extension upon the employment of ministers in teaching. Let us withdraw our ministers totally from this work, not take it into our plans and measures, and all the enemies of Methodism will be glad. A minister in a flourishing literary institution is wielding a wider influence than if he were to be exchanged from station to station every two years with a congregation of half a thousand people, which is a larger number than a majority of our preachers on stations are serving. The influence of the teacher goes north, and south, and east, and west. He takes hold of those upon whom the best expectations of the Church are fastened, the young and the educated. He presents them the embodied union of Christianity and learning, he wins respect for the clerical order in the Church, and in a thousand ways is preaching Christ. The Lord says "Go into *all* the world and preach;" but some among us seem to be saying, "except in places of learning; you need not carry Christ there." Let no minister be placed in our institutions and it will soon be manifest that the ministerial order has sunk into contempt in the Church. Brother M. thinks that it would be a shouting time if they were all turned to missions, circuits, stations and districts. So do we: but we think the shouting would be in the ranks of the aliens. What great accessions would there be? About *four* additional itinerants to each Conference!! and all our seats of learning would be handed over to the world, and all our papers would lose their interests to our ministry and missing our support would fail, and we should also present the unenviable spectacle of a ministry unengaged in the glorious benevolent movements of the age.

We think our beloved brother McTyeire also makes mistakes when he says "Seventy-nine preachers are without pulpits! seventy-nine pastors are without flocks!" Is this so? Is Dr. L. Peirce without a pulpit more than when he was a P. E.? Is his son, at the head of Emory College, without a



flock? Are Dr. Ellison, Prof. Myers, Prest. Rivers, the writer of this article, and other Presidents, Professors and Teachers without flocks, and without pulpits? We have not felt so this year when laboring in glorious revivals among our pupils. It is true that we have "retired" from the very popular town and city appointments, from working in the glare of this popularity to toil in a harder and more unobserved sphere, but is not a flock of a hundred young men or a hundred young women, who are to be our preachers and our preachers' wives, our wealthy, pious, and accomplished laymen and their wives, as important as a promiscuous congregation of five hundred persons?

There are one or two other things to be looked at. In this number are men whose prefix is Rev. because they are licensed to preach, and they are good men and useful preachers under some circumstances, but they are not fit for the itineracy. Are we prepared to say that no man shall preach who is unfit to itinerate? Do we believe that the Holy Ghost never moves a man to preach without moving him to the itineracy? Why, surely we have not come to that pass. Then, there are local preachers who are teachers, and sometimes their connection with the Conference is very desirable. They can do the Conference good and the Conference can do them good, and they unite. Who shall object to it?

Our limits forbid the extension of our remarks. We have spoken freely. We believe Bro. M. meant well by his article. We do not believe that *he* wrote to break the influence of a brother who stood in his way and happens to be an Editor, Professor, or Agent; but we fear that *has* been done. Now we insist upon it that it is unjust to draw these distinctions and that it hurts the cause of Christ. The names of the Bishops ought always to be included in this list as well as the names of Agents for the American Bible Society. They have as effectually "retired" as the others. The Discipline makes as much provision for the appointment of one as of the other. What do our Bishops say to being considered on the "retired" list?

And now, in conclusion, to grant this list its entire weight, to suppose farther that each man named gives his undivided attention to the appointment he receives, does no preaching and takes no interest in the itineracy, all which is known to be contrary to fact,—but let it be assumed for the argument—what then? Why after all, it amounts simply to this, *that the benevolent operations of the church and the whole literary scientific and educational interests of Methodism make a draft of only about five per cent. upon her itinerant ministers!*

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ANNIVERSARY OF OUR MISSIONARY SOCIETY. In the Nashville and Louisville Christian Advocate we find the following short article in regard to our Missionary Society. We presume that it is from the pen of the Rev. Dr. Parsons:

The sixth annual meeting of the Missionary Society of the M. E. Church, South, was held this day, (21st of April,) at the Missionary Rooms, [in Louisville,] when the following collections took place, which constitute THE BOARD for the ensuing year.

For President—Bishop Soule.

For Vice Presidents—Bishops Andrew, Capers, and Paine and Rev. Drs. Stevenson, Bright, Holman, and Pirtle.

For Secretary—Rev. Dr. Schon, appointed by the General Conference.

For Treasurer—H. T. Curd, Esq., of Louisville, Ky.

For Assistant Treasurer—Rev. Dr. Wightman, of Charleston, S. C.

For Managers—S. K. Richardson, Sam. Griffith, Coleman Daniel, Charles Bliss, J. W. Coleman, Wm. Kendrick, J. S. Lithgow, D. McCallister, J. Swigert, E. D. Hobbes, Wm. Benton, R. Holland, J. Tevis, J. H. Linn, J. Young, and C. B. Parsons.

The reports of the Secretary and Treasurer of the Society, show an increasing demand for energy and zeal this year, both with ministers and members, in order to sustain all the important interests of the cause intrusted to the Church South. Thus far we have not been behind our brethren of other connections in this great and important field of labor. May God enable us still to hold a foremost place. While China and California are sending over the broad wave their "Macedon-

ian " cry for help, let us not "slumber nor sleep," but let us "come up to the help of the Lord against the mighty," in a largely increased ratio of contributed means, over and above that of former years. One and all, brethren—"a long pull, and a pull all together," for the glorious cause of missions.

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**FEMALE SCHOOLS IN KENTUCKY.** Of Female Schools, under the influence of the Methodist Episcopal Church, South, the good State of Kentucky has a respectable number and they are all respectable Seminaries. We collect the following synopsis from an article on the subject in the Methodist Monthly.

*Science Hill Female Academy.* It is situated in Shelbyville, under the superintendence of the Rev. J. Tevis and his accomplished lady. It has been in operation a quarter of a century and now has two hundred scholars, of whom one hundred live in the Institution.

*Bardstown Female High School.* This is under the superintendence of T. R. Finlay, D. D., and has the patronage of the Louisville Conference. It has a large number of pupils.

*Atkinson Female High School.* The Rev. J. Atkinson and lady have charge of this Seminary. It is situated in Louisville and is under the patronage of the Louisville Conference.

*Covington Female High School.* Located in Covington, under the patronage of the Kentucky Conference and the superintendence of the Rev. Dr. Savage and Lady.

*Frankfort Female Institute* has been established recently. The Rev. G. W. Smiley is Principal.

*Lexington Female Collegiate Institute* has recently been started under the superintendence of Mr. and Mrs. Rollins, who are represented as well qualified for their position.

All these schools are said to be thriving, and if our Kentucky brethren were as fortunate in managing their Male Schools, they would certainly occupy a most enviable educational position.



## SUMMARY OF SOUTHERN ITEMS.

The principal Methodist Church in Memphis, Tenn., rents its pews.

The New Orleans Advocate and the Nashville Advocate are discussing the propriety of Pewed Churches among us.

The counsel engaged in the suit pending between the Northern and Southern Methodist Churches are as follows: E. S. Fancher and George Wood, of New York, and Rufus Choate, of Boston, for the former, and Daniel Lord of New York, Reverdy Johnson of Maryland, and Daniel Webster, for the latter.

One hundred have lately been added to our church in Lexington, Ky.

A new brick church is going up in Twelfth street, Louisville, Ky., and is to be dedicated on the 4th of July next.

The subscription list of our *Sunday School Visitor* has reached 15,000. This is *good*; 50,000 would be *better*.

A camp-meeting was held near Charleston, S. C., in the month of April, which is represented as being one of the best which has been held in that vicinity of late years. The Rev. Dr. Lovick Peirce, of Georgia, was present and preached with great power. He was on his way to the Anniversary of the American Bible Society. He delivered the first speech at that Anniversary. (We have a fine likeness of the Doctor, already engraved and printed, which we have kept back hoping every month to receive a sermon promised us by his distinguished son, the Rev. Prest. Peirce.)

About three years ago the Methodist Church in Apalachicola, Fla., was in debt to the amount of \$3000 and was sued for \$2000. A Sewing society was formed by fifteen ladies, and the church is now clear of debt. Blessed be women! And those women were blessed, for in the four weeks ending April 7th, the church in Apalachicola was more than doubled, many of the converts being young men.

An effort is about to be made to erect a Methodist church at Chapel Hill, the seat of the University of North Carolina. It ought to be done. The most of the inhabitants of the village are Methodist, there is an Episcopal and a Presbyterian

church in the place, and there always will be students from Methodist families so long as the University holds its present high reputation; and they ought to be cared for.

The Southern Methodists at Harrisonburg, Va., having had their Church wrested from them by a minority adhering North, who were sustained by a legal decision,—from which appeal has been made to the Supreme Court, and having been refused even the temporary use of the church buildings, have erected one of their own, which they call Andrew Chapel. It is to be dedicated on the 1st of June. It is in debt \$1,500. Two other church buildings are going up in the town, so that they cannot look for much more help at home. They appeal to Southern Methodists generally. It is an important post. The Northern church is endeavoring to hold the ground by sending a reinforcement of preachers and by erecting a Seminary of learning in the place. Contributions may be sent to Isaac Hardesty, Esq., Harrisonburg, Va.

Ebenezer High School, a Methodist Institution in Missouri, under the management of the Rev. A. H. Mathes, is said to be in a flourishing condition. An increase of 50 per cent. in the number of students is expected this session.

The Rev. Dr. Schon has recently secured the erection of an elegant church in Louisville, Ky. We saw its foundations and ascending walls just a year ago, and from the plan which the Dr. showed us, we could see that it was to be a beautiful building. In writing to the S. S. Visitor the Dr. states that the Church already has a flourishing Sunday School of about 150 scholars, 50 of whom compose an infant class of which his excellent wife, Mrs. Schon, has charge.

The Rev. Dr. Doggett, Editor of the Southern Methodist Quarterly Review, has been elected a Director of the American Tract Society. The Rev. John E. Edwards is writing a series of interesting articles on the Tract Society for the Richmond Christian Advocate. We shall have something to say upon that subject in the Pulpit as soon as we can find time and space.

Bishop Andrew proposes to send two additional missionaries to China, to be selected either from the Virginia and North Carolina Conference, or from both. The Rev. John Bayley, who, by the by, is one of the very best writers of newspaper articles in the Southern Methodist church,—has written a capital article on this subject for the Richmond Christian Advocate. The North Carolina conference will have the right

kind of a man in one year from this time, if his life be spared. Virginia has several.

The S. C. Advocate for May 16 has a letter from Dr. Bor- ing of California addressed to Bp. Andrew and urging a sup- ply of missionaries to be sent to that land. The Bishop has given a letter on the subject to the S. C. Advocate. Each of our Conferences ought at least to support one missionary in China and one in California.

"A new Edition of the Book of Discipline" has been pub- lished by a committee appointed by the South Carolina Con- ference, in which the Ninth Section is omitted, and the neces- sary change made upon the title page.

Bishop Capers is very ill in Augusta, Ga. He was on his way to the Missouri Conference when taken. On the 9th of May he wrote the S. C. Advocate, as follows:

"I have now been thirteen days past the extreme crisis of my attack, and am yet bed-ridden, and always in more or less pain. I have no hope of seeing Boonville in June, but, thank God, may get to heaven before that time."

The General Minutes just issued show an increase of *ten thousand members*. We have not received a copy yet, but expect to make a full report of statistics in the next number.

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## LITERARY NOTICES.

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Books to be reviewed may be left with C. H. Pierce, 5 Cornhill, Boston; M. W. Dodd, Brick Church Chapel, New York; or, John Ball, 49 N. Fourth St. Philadelphia. Pamphlets must come free of postage.

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CHAIN OF SACRED WONDERS: OR A CONNECTED VIEW OF SCRIPTURAL SCENES AND INCIDENTS, FROM THE CREATION TO THE END OF THE LAST EPOCH. BY THE REV. S. A. LATT, A. M., M. D. CINCINNATI: MORGAN & OVEREND. Our readers will recollect that in the last No. of our III volume we called very particular attention to the proposal to publish this work, in which we gave a general and warm exhortation



to all to subscribe. We have just received the *second* number, the first having never come to hand. It is beautifully printed and abounds in passages of glowing eloquence and rich description.—It is published quarterly. Each number contains 96 pages. The price is \$1 per annum in advance. Six copies are furnished for \$5. We hope it will, as was intended, do much towards expelling from our reading community those trashy and pernicious cheap publications with which the country is flooded.

A PASTOR'S SKETCHES; OR, CONVERSATIONS WITH ANXIOUS INQUIRERS, RESPECTING THE WAY OF SALVATION. BY ICHABOD S. SPENCER, D. D. NEW YORK: M. W. DODD. We were not much attracted by the title of this volume, but we had not read ten pages before we began to be deeply interested in the work. It has the excitement of romance, with a great deal of instruction, stated in a peculiar way, a way to make it easily comprehended and remembered. It does not belong to the class of religious fictions. It is all true. We do not know when we have been so much interested as in the case of the Young Irishman, in the first Sketch. There are a few things in the book that do not accord with our views, but they do not make a hesitation in the least to recommend the volume. In the Sketch on Excitement, we think the author would have done well to intimate that while the two cases of spurious conversion which come under his own observation had their origin at a camp meeting, the fruits of such meetings generally are not to be considered of the class which he describes. His Sketch on Election interested us very much. It goes to strengthen the conviction which we have long entertained, a sentiment held by one of the most distinguished living Calvinistic preachers, that the mind of an inquirer is to be diverted from the dogma of the decrees if he is to be successfully pointed to the Savior.—But take this volume altogether, we believe that it would be a useful study to any minister and to any Christian. We believe that we have derived so much profit and pleasure from the perusal that are bound to recommend

it to a general circulation. It is got up in the usual neat style of Mr. Dodd's publications.

ELEMENTARY SKETCHES OF MORAL PHILOSOPHY, DELIVERED AT THE ROYAL INSTITUTION IN THE YEARS 1804, 1805, AND 1806. BY THE LATE REV. SIDNEY SMITH, A. M. NEW YORK: HARPERS AND BROTHERS. The title of this book is a misnomer. There is scarcely any thing in the volume which has directly to do with what is now understood to be Moral Philosophy. Its discussions would fall more appropriately under the head of Mental Philosophy. But the name is a trifle, if the book have matter in it: and this book has. It is full of good sense, keen discrimination, quick perceptions of relations, novel and interesting themes, with passages of robust, manly, straight forward eloquence. It is a book to be read carefully, a book for the library. There is less of petulance and snappishness in these lectures than in most of the later writings of Mr. Smith.

A good story is told of Sidney Smith, who, as perhaps all our readers know, was among the founders of the Edinburg Review. Stepping into the room of a brother Reviewer he found him reading a book. "What are you doing?" asked Smith. "Reading this work which I intend to review." "Do you read a book before you review it?" said Smith. "Certainly," was the reply; "don't you?" "Why, no," said Smith. "I never think of such thing. It prejudices a man's mind too much." Acting upon Smith's view of the subject we have written the above short notice of his book, without having read a page, so far as we recollect, beyond the title-page and table of Contents; but we feel quite confident that upon a study of the book we should render the same verdict. Our description of the book is founded upon our knowledge of the man, of his state of mind at the period when the lectures were delivered, and of the views generally held in regard to Moral Philosophy at that time. But it is mere honesty to give notice to our readers when we express our opinion of a book which we have never read.

## REASONS FOR PATRONISING THE "PULPIT."

1. The increased circulation of evangelical truth. The discourses which have been listened to by hundreds are rendered permanent and their influence exerted upon thousands. *Souls have been converted through its instrumentality and all the interests of our Church promoted.*
2. It makes our ministers acquainted with each other's modes of thought and expression. The work is not local. Its contributors are sought from all the Conferences.
3. The older and more accomplished preachers and writers afford models and stimulus to their younger brethren.
4. Specimens of *our* manner of preaching, and popular statements of our theology are afforded to the christian church generally.
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